1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

643 average income from all sources thus amounted to about one lac of rupees, or nearly £10,000 per annum. In addition to his regular income, both public and private, the Gyalpo enjoyed the royal prerogative of drawing his food from those districts, which, possessing no chiefs of their own, were immediately dependent on the supreme government. He was supplied with corn and butter, wood and grass, for four months in the year, by Nubra; for two months by Rukchu; and for four months by Tangtse. Certain villages also supplied the royal table with apricots, apples, and grapes.

● 647 The various charges defrayed by the state were few in number, and small in amount, as all the principal public officers had the privilege of trading duty free, while the inferior servants of government enjoyed various perquisites which were equivalent to salaries. The paid officers of the state were the *Lonpo*, or governor; [693] the *Shakspon*, or lord chief justice; and the different *Khrimpons*, or magistrates of Lé; besides the *Káká Tádsi*, or master of the horse, and the *Chagdsot*, or lord high treasurer. I could not ascertain the amount of their individual salaries, but the gross amount of civil charges was estimated at Rs. 20,000, or £2,000 per annum, and which I believe to be near the truth. The 701 military charges were nothing, as each family or house was obliged to furnish one soldier whenever called upon to do so, and to feed him during his term of service.

651 Under the present rule of Mahárája Guláb Sing, the revenue of Ladák may be estimated as follows:-

Tax on houses	Rs. 45,500
Customs	18,000
Tax on brokers	5,700
Presents or fees	5,000
Monasteries	6,300
	Rs. 80,500

CASTE--riks or roospa.

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There are 5 great classes or castes, each of which is termed a "riks" the sub divisions of these 5 great classes are called roospa."

If a person of a higher "riks" marries a person of a lower "riks", the former is put out of caste and joins the caste into which he or she has married.

The following table shows the different classes and their principal sub-divisions.

The first class or "rigál riks" consists only of royal personages.

[795] The second class or "trangzey riks" consists of priests of the different sects. Among Lámás no castes are recognized, all lámás in virtue of their priestly calling, rank next to the royal caste.

[647] The third class or "rjey riks" consists of the upper class officials.

The fourth class or "hmang riks" consists of the Zamindars in general.

[463] The fifth class or "tólbey riks" consists of artizans, musicians, dancers, and jugglers.

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CLASS I. Rgiál riks.	CLASS II. Trángzey riks.	CLASS III. Rjey riks.
SUB-DIVISION.	SUB-DIVISIONS.	SUB-DIVISIONS.
	Red Cap Sects ...	
	(1) Rnikmápa ...	1 Cho ...
	(2) Urgianpa ...	2 Kaión ...
	(3) Saskiápa ...	3 Lonpo ...
None	(4) Kárgiootpa.	4 Hlap dak or
	(5) Skarmápa ...	Hlardak ...
	(6) Drigongpa ...	...
	(7) Staglungpa.	...
	(8) Hlondrukpa	...
None	(Yellow Cap Sect	...
	(9) Geyluksna or..	
None	GHaldanpa...	...
	...	...
	...	...
	...	...

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CLASS IV. Hmang riks.	CLASS V. Tólbey riks.
SUB-DIVISIONS	SUB-DIVISIONS
1 Nángso (kings treasurer).	1 Zóspon (officer of artizans).
2 Chakdzot (steward)	2 Zópa (artizan).
3 Ngierpa (storekeeper).	3 Sárzópa (goldsmith).
4 ChhakSHi (king's domestics).	4 Mulzópa (silver smith).
5 GHópa (doorkeeper).	5 Zángzópa (copper smith).
6 ToGHóchey (lambardar.)	6 Lchakzópa or gára (black smith).
7 Trongspon (assistant lambardar.)	7 SHingkhan (carpenter).
8 Chhoorpa (the waterer of the king's fields).	8 Rtsikspon (builder).
9 Rardzi (goatherd).	9 Koszópa or kos tsem khan (tailor).
10 Bardzi (cowherd).	10 Mon (musician.)
11 Thralpa (cooly).	11 Hlamkhan (shoemaker).
12 Khirdzi (dogkeeper).	12 Beyda musician.
...	Malákhan juggler.

they believe in inoculation. They take the scales of the sores of a small-pox patient, dry them, reduce them to powder, and then mix a little of the powder with water, and give it to the person who is to be inoculated, to drink. Sometimes an incision is made in the skin and a small quantity of this powder is inserted. 751

[73]INTERMARRIAGE--It is usual for persons to marry into their own caste, but not necessarily into their own sub-division thereof. A man, however, may marry into the caste below his own, a woman must marry either into her own caste or into the caste above it. For forbidden degrees of relationship, see "Incest." 582 564

[75]JELLY--jellee (European pudding) gólum (an unstrained jelly made by Ladákis, out of sheep's head or feet, and given to sick persons, as being nourishing). 758

JUGGLER--hunar ltankhan. In Ladák jugglers form a distinct sub-division of one of the lowest "castes." 564 463

[76]KALON--kálón. Hereditary Prime Minister, but see "Kolon" and "Minister." 645

KARDAR--kárdár. The Ladák Wazárat is divided into 13 Kárdár-ships; the Kárdár's duty is to collect revenue, report and investigate criminal cases, keep the "beygár" or "forced labour" rosters, and generally to superintend local affairs. In return, his own share of "beygár" is remitted, and he gets 2 per cent. of all revenue collected in cash. On the share of the revenue paid in kind, he gets nothing. 631 647

[77]KOLON--kálón. The title of the family to which, in the old days, the Prime Minister always belonged, also the title of the Prime Minister himself. But see "Minister". 645

KUT--roosta (the root of the "Aucklandia costus"). Kut grows in the Sind Valley and other parts of Kashmir. It has a violet-like scent, and is used for incense. Its collection and sale is a monopoly of the Kashmir Durbar. 137 438 656

LABOURER--hlápa (general), khurpa (load carrier), thralpa or 000

316 466 [103]MINER--There are none in Ladák. The only mines in Ladák, are the Pooga mines, where borax is made, and these are worked by what is practically "Beygar" or forced labour, as certain villages are compelled to supply a certain number of men to work in the mines, at a merely nominal rate of pay. These mines are about to be closed for some time probably for ever.

564 645 MINISTER--In the days of the Ladák Rajas, "Ministers," that is to say, all the upper class officials, belonged to the "rjeyriks" caste, which again was divided into four Sub-divisions, viz., 1 cho, 2 kálón, 3 lonpo, 4 hlardak.

In Ladák, the Prime Minister latterly belonged to the kalon section, hence the word kálón has come to have the meaning of "Prime Minister." I believe the cho section is that from which Prime Ministers were selected in older days. Now-a-days, Ladák is governed by a Kashmiri Wazir and Náib-Wazir, whose Ladaki assistants are spoken of as "trungkhor" or "those who sit round in front" of the chief.

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564 463 533 MINSTREL--hlumkhan (a singer), rdungkhan (a player). The professional singers and players are of the "beyda" and "mon" castes, but no shame attaches to singing and playing and many zamindars and other persons of good caste, play and sing at weddings, and on other festive occasions.

805 MINUTE--tshirla or ngótok (exact). The Ladákis don't count time by the minute--for "a few minutes," they would say "SHribchik" or "sribchik." Time is of no value to them, and they count very roughly, i.e., by the half day, etc. The Lámás have hour glasses, some work with sand, like our hour-glasses, others are brass vessels with a small hole in them, so arranged that the amount of water entering the vessel, through this hole, in the course of an hour, causes the vessel to sink in the pan of water in which it is kept. Up to the present time Ladákis have not taken to watches or clocks.

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797 MISSION--For the past four years there has been a branch of the Moravian Mission, established at Leh, but though the missionary at the head of it, my very worthy friend the Reverend F.A. Redslob, is a Tibetan scholar, in touch with the people, and universally liked and respected, by all who know him. I do not

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Chapter V, B.

Land and Land Revenue.

Sikh revenue administration, and arrangements made at Summary and Regular Settlements (Láhaul.)

must be considered as part of the Sikh *betongná*, and distributed it equally on all *jeolas*, whether in *jágír* or *khálsa kothís*. In this way, on account of this excess, a sum of Rs. 150 out of the Rs. 1,910 was made payable by the Thákurs, who raised the money and something to spare, by imposing a new cess on the *jeolas* in their *jágírs*. The *khálsa jeolas* paid each their old cash assessment, plus a rateable share of the rest of the excess. No notice was taken in practice of the *khewat* or rent-roll, which had been made out by the *tahsíldár* of Kúlu under Mr. Barnes' orders. All old cesses were lawfully enough collected, as before, in *jágír kothís*, and in *khálsa* ones the *négi*, without authority, maintained most of them as perquisites of his office. Mr. Barnes had appointed one *négi* for the whole of Láhaul (in place of the *wazírs* of the Rájas), and one *lambardár* for each *kothí*. The *panchotra*, or fee ordinarily assigned to *lambardárs*, was divided between them and the *négi*. The first *négi* was a Bráhman of Pattan. It is not surprising that the *khewat* was not accepted by the Láhaulís, for it was in fact in every way a very inaccurate document, besides being in a form not easily to be understood by them. Mr. Barnes was never able to visit Láhaul himself: two or three hill *patwáris*, under no supervision, were sent over the passes, and brought back to the *tahsíldár* what purported to be appraisements of the arable lands held by the several landholders of each *kothí*. From them the *khewat* was made out at Sultánpur. The old cesses were maintained at first even in *khálsa kothís*. About the time when the original *négi* was dismissed and Thákur Tára Chand appointed in his stead, the grain dues ceased to be collected; but the *chatrá* or colts, and the *dhárkar* or *rigatal* (that is, the rents of sheep-runs paid by Gaddís), still continued to go into the *négi's* pocket. In 1862, Mr. Lyall brought the fact to the notice of the Government. In the end the rents of the sheep-runs were formerly granted for life to Tára Chand in recognition of his services. With regard to the colts no decided orders were given; but two or three years ago, when the Government directed the *négi* of Láhaul to discontinue a certain tribute which the Láhaulís had been in the custom of paying through him to the representative of the Mahárájá of Jamú in Ladákh, Tára Chand, of his own accord, remitted taking the colts in *khálsa kothís*, on the ground that he had only taken them hitherto as a set-off against the expenses of the tribute in question. Regarding the Regular Settlement, Mr. Lyall writes:—

"The administration papers for the *khálsa kothís* in Láhaul, prepared at Regular Settlement, were on the same model as those for Kúlu. In so far as they have affected the Láhaulís, they might, like the *khewats*, have just as well not been prepared at all. No records were prepared for *jágír kothís*. In them, therefore, in my opinion, the old customary tenure of land remains in force: in the *khálsa kothís* it must be considered to have been to some extent altered by arrangements made at Regular Settlement, and to be that which I have already described, as in my opinion the existing tenure in Kúlu and Seorái."

Mr. Lyall redistributed Mr. Barnes' assessment, both over *kothís* and over *jeolas* or holdings.

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

eventually led to the combination of both spiritual and temporal power in the Dalai Lama. The Yellow Hats met with reverses in Tibet. The Sakya, or Red Hats, were in favor with the King. The Yellow Sect was losing its political support. But in Mongolia the Yellow Sect was supreme. The fifth Dalai Lama conspired with Gusri, King of Mongolia, in the seventeenth century for Gusri to invade Tibet. Gusri conquered Tibet and made Tibet over to the fifth Dalai Lama (actually Talai Lama, meaning Great like Ocean). Since that time, the Dalai Lama has had both the spiritual and temporal power in Tibet—an autocratic power that probably no other nation in the modern world has known. Each succeeding Dalai Lama has been a Yellow Hat. And the theory evolved that Tsongkapa, founder of the Yellow Sect, was the reincarnation of the first national King of Tibet and that the latter was the reincarnation of Chenrezi, the Tibetan deity who is the Lord of Mercy. The temporal power of the Dalai Lama was thus traced back to temporal sources of power.

The Dalai Lama exercises his temporal power. Half of the regular civil service of Tibet are lamas, half laymen. The government posts are usually held by two or three men—a lama and a layman, two lamas and one layman, one lama and two laymen. There usually is no division of work; they are colleagues who act jointly; they are used as checks on each other.

That night at the Sankar Monastery we talked of these things. We talked of the great possibilities of Communist control of this highly centralized spiritual and temporal power. As we talked, we sat cross-legged on the floor in Bakula's room.

We had come to Sankar at night through rocky lanes that wound across vast barley fields. Lamas met us with torches at the high front steps of the monastery. They bowed low in greeting and then scampered ahead as they led the way through a labyrinth of dark hallways. We climbed rough, stone steps; we passed through stone corridors where the flares cast weird shadows; we stooped low to enter doorways; we passed through dark rooms,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

562 778 jealous of strangers entering any part of the building, which point of liberality surprises one after meeting with so much exclusiveness in this respect as one does from the different religionists of India.

792 In any large family one of the boys was sure to become a Lāmā. First, from an early age, the boy is made a pupil at one of the monasteries; from there he goes to Lhāsa to finish his [178] studies and to be ordained. Latterly boys have not taken so freely to the profession; it seems as if the life of mixed labour, study, meditation, and idleness has less charms for the young than it used to have; or, may be, employment in secular walks is more easy to get. When I was in Ladākh the chief Lāmās [647] were fearing that the supply would fail. In a monastery there are two head Lāmās; one the leader in spiritual matters, the other the manager of its temporal affairs. I had a great deal to do with the *chagzot*, as this latter dignitary is called, of several of the larger monasteries. I found them to be men of genial and amiable disposition, of refined and dignified manners. Some of the *chagzot* had good business powers; to certain of them was entrusted the administration of a small district around their monasteries; the duties of this office most of them performed in such a way as both to satisfy the authorities above them and to keep the people in good heart. The dress of the Lāmās is the woollen gown or *choga*, dyed either red or yellow according to the sect they belong to; the red sect much predominates in Ladākh. They shave their heads, and most of them go without a covering; those of higher rank wear hats of various designs; some have very wide-brimmed red hats made of stiffened felt. Lāmās very commonly carry in their [788] hands a small prayer-cylinder, constructed so as to turn on its handle by the force given to a bullet attached to it by a little chain; the turning of this is equivalent for them to saying one's prayers or telling one's beads.

Some of the monasteries are endowed, some, I think, get help from Lhāsa, but the greater part depend on the alms given them by the villagers. At harvest time the Lāmās receive from the

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
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A Trip to Ladakh

797 care to join the State service, as very few Ladakhis were educated and all posts were filled by Kashmiri Brahmans and Indians? It would be good for the country if some of these officials were natives of Ladakh. I pointed out that if he took that line he would have power and influence later on, which he could put to good use. His answer was: "I do not want power or riches. All I want is that I may have opportunities of preaching Christ to my people. I would prefer to be a missionary."

797 He returned to Leh, and in course of time became headmaster of the Mission School, which post he has held for many years, where he is training his own countrymen, and preaching Christ to them by life as well as by words. I am glad to say that his education has not given him any ideas of being a babu, and therefore too much of a gentleman to do manual labour, for in the vacations he is to be seen driving his yoke of oxen and carrying manure on his back in a basket very similar to those used in Switzerland for the same purpose. His education has not unmanned him, as it has done so many in Kashmir and India.

So the dying monk in the monastery at Nubra did well for his country, though it seems odd to those who do not know the way of monks that they should have sons to bequeath.

The mission at Leh has been blessed with some very fine missionaries. They have to be a very whole-hearted lot, for their pay is a mere pittance, and until lately they did not return home on furlough, but died at their post like Dr Marks and Dr Redslop, but I am glad to say that in these days there is a wiser and more humane policy, for surely it is wiser that a missionary's life should be lengthened by periods of rest than that he should live a short time and have to be replaced by a novice. It is